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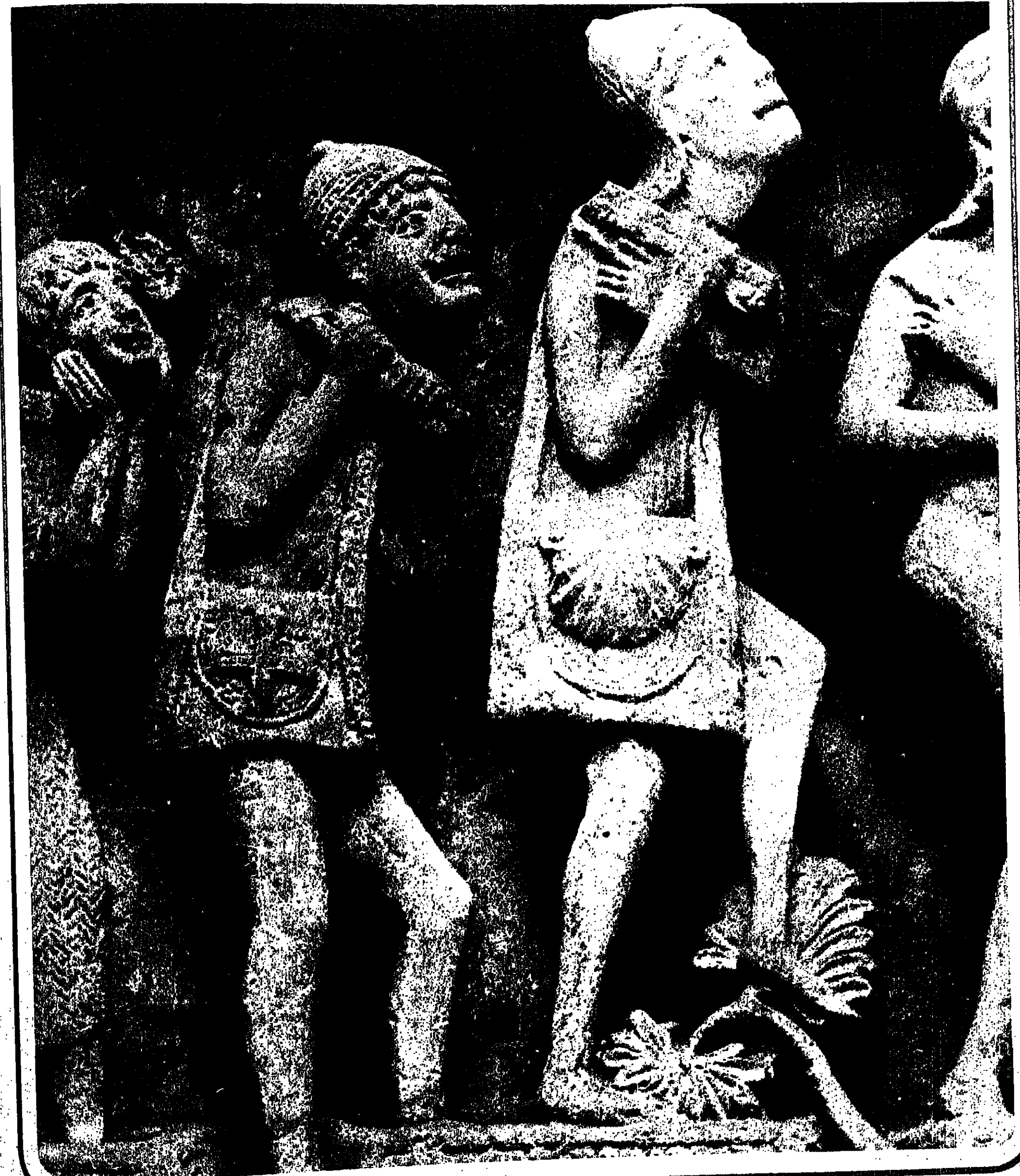
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THE JERUSALEM
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Special Supplement

Monday, December 24, 1973

Holy Land Pilgrimages



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Tourism Minister Kol: looking forward to Holy Year.

CHRISTIAN PILGRIMS

George Leonof

IN THE LAST two months of the year Christian visitors to Israel, including tourists, have become a predominant factor in the country's tourist figures, Tourism Minister Moshe Kol told *The Jerusalem Post* in an interview.

"While in great measure this is connected with Christmas celebrations," he added, "it is an impressive fact that no less than 60 per cent of all organized tours in November — the first month after the war — were made up of Christians. This must be regarded as particularly important at a time when the tourist industry is only beginning to recover from the effects of the October war."

The Minister disclosed that according to his Ministry's estimates that the number of Christian visitors alone in December may surpass last month's figure of 23,500; preliminary reports indicated that they might reach 25,000, the greater part coming for the week of Christmas. They include many organized groups led by churchmen. For the most part they are Protestants, but prominent among them is the Roman Catholic Archbishop of Costa Rica. The pilgrims come from all parts of the world, mostly the Americas and Europe, but also Australia and South Africa.

"We particularly appreciate the fact that pilgrims continued to arrive without any change in their plans throughout the difficult days of October. And I was deeply moved when the leader of one U.S. group told me, 'We're not afraid — God is with us. We've come to pray for your safety,'" said Mr. Kol.

The Tourism Ministry is actively encouraging Christian tourism as part of its intensified promotional campaign. Mr. Kol said that during his recent visit to the U.S. he met with representatives of Christian organizations from all states, and was "very much impressed" by their warm responses.

The Minister pointed out that preparations are already being made for several years ahead. The year 1975, for instance, has been proclaimed Holy Year, when millions of Catholics will be travelling to holy places, with Rome as

the prime destination. "While in New York I met with the Catholic head of New York State, Cardinal Cooke," said Mr. Kol, "and we discussed the organization of tours that will take in both Rome and Jerusalem."

The Ministry is also seeking the cooperation of the Italian Government. Israel has just ratified a pact signed with Italy which includes cultural cooperation.

The Tourism Ministry participated in the preparations for the celebration of Christmas in both Bethlehem and Nazareth. This included the provision of funds for various improvements at the sites and approaches to them.

Four choirs from abroad, two each from the U.S. and Belgium, will augment local choirs during Christmas. Before that, they will give a concert at Jerusalem's Binyanei Ha'Ooma on December 22.

TURNING TO tourism prospects generally, Mr. Kol noted that they are improving steadily from week to week. He expressed the hope that by Easter the traffic will recover to a point where it will compare favourably with the same period last year.

"In fact, the recovery is now much faster than it was after the Six Day War in June, 1967," Mr. Kol pointed out, "despite the fact that following that conflict there was the great attraction of a united Jerusalem, the Sinai and other sites. In addition to all that, the time of the year was then far more favourable, as the months of July and August are generally the peak tourist period."

In contrast to the uninterrupted flow of Christian visitors after the October fighting, Christian tourists in 1967 were extremely cautious about visiting the traditional places of worship in the Holy Land under Israeli administration. In mid-December an item in the Italian newspaper "Osservatore Romano," which is close to the Vatican, stressed that conditions in Israel had returned to normal.

Expectations of a rapid recovery of tourists are based also on the efforts of Jewish and Zionist groups to encourage visits to Israel in the immediate future.

Another encouraging sign is the determination of international organizations to go through with congresses and conventions scheduled to be held in Israel. Not a single one has been cancelled, although several set for October had to be postponed to a later date. Ten international organizations will have convened in Israel this month, and 30 more will be held before the end of March.

COOK'S TOUR

Robert A. Smyrk

THE FOUNDER of organized tourism to the Holy Land and, indeed, to most other countries, was Thomas Cook. He first organized travel to the Holy Land in the 1860s. At that time, travel to the Holy Land could only be undertaken by wealthy people travelling with an armed escort, who might often have to pay large sums of money as tribute to local sheikhs for safe passage through their territory. Transport facilities and accommodation were primitive or non-existent.

Thomas Cook had always wanted to visit the Holy Land, and in 1868 he went via Constantinople to Beirut, Jaffa, Jerusalem, and then on to Alexandria and Cairo. As a result of his contacts with local representatives, he was able to arrange the first organized party to the Holy Land in the spring of 1869, when he conducted 50 people on a tour which lasted a month. For accommodation, two camps were set up and the success of this venture was such that by further skilful negotiations it became possible, a few years later, to provide safe and comfortable arrangements throughout the entire area.

The first passengers travelled on horseback, and the camps were moved almost daily, being taken down while the party were at breakfast, transported to the next site by pack animals, and prepared for the reception of the party — with a full table d'hôte dinner — by the time they arrived, their journey having taken longer with sightseeing and a picnic lunch on the way.

For a party of 60 pilgrims, Cook provided 21 tents for sleeping complete with carpets and iron bedsteads, two dining tents with tables and chairs, and three cooking tents with stoves; all these being pitched and struck at each halt. There were 76 saddle horses, 87 pack horses, and numerous asses and mules to carry the baggage and camping equipment. A staff of 56 waiters, three dragomans, 18 camp servants and five watch-dogs completed the party.

By the end of the century there was sufficient camping equipment with appropriate animals to handle a thousand tourists on any one day, and in addition to saddle horses, there were specially built carriages imported from Switzerland.

IN 1882, the two elder sons of King Edward VII of England, Prince Albert Victor, Duke of Clarence, and Prince George (later King George V), were conducted on a 40-days' tour of the Holy Land by Frank Cook, the eldest son of John Mason Cook, and grandson of Thomas Cook. This young man was then only 19 years of age, and the two princes were even younger.

Frank Cook had been partly educated in Germany, where he had also learned the language. For this reason he was asked to visit the Imperial Court in Potsdam, to assist in planning a visit to be made by Kaiser Wilhelm II and his wife to Jerusalem in 1898, which Cooks were to organize and conduct.

The ostensible reason for this visit by the Emperor was to attend the consecration of the Lutheran Church in Jerusalem, the



One of the first organized tours, 1903.

premises of which — formerly the Palestine headquarters of the Order of St. John of Jerusalem — had been presented to Kaiser Wilhelm I many years previously. However, the Sultan of Turkey was anxious to show hospitality to his ally and friend, and therefore the arrangements made by Cooks were supplemented by special cooperation with the Turkish government, with the result that there was an enormous and impressive cavalcade.

THE PARTY finally consisted of about 120 Germans, 100 Turks and 25 journalists, all of whom were conducted by Frank Cook. For the Kaiser's entry into Jerusalem a part of the city wall adjoining the Jaffa Gate was demolished, so that the monarch would not have to dismount to go through the gate. Frank Cook himself rode in ahead of the cavalcade.

When General Allenby entered Jerusalem in 1917 after the Turks had surrendered the city, he purposely went on foot through the Jaffa Gate, to mark the difference between his entry and that of the Kaiser nearly 20 years before, even though the breach in the walls of the Old City remains to this day.

In the years that followed, more hotels were built, there were more railways, and motorcars took the place of horses. There were no more paramount sheikhs wanting tributes, and the benevolent care given by Cooks in the earlier days was no longer necessary. Were Thomas Cook alive today to see the extent and variety of the modern tourist industry in Israel, he could not fail to be satisfied that his party of 30 intrepid adventurers, with their tents and animals, had in 1869 laid the first foundations for such great achievements.

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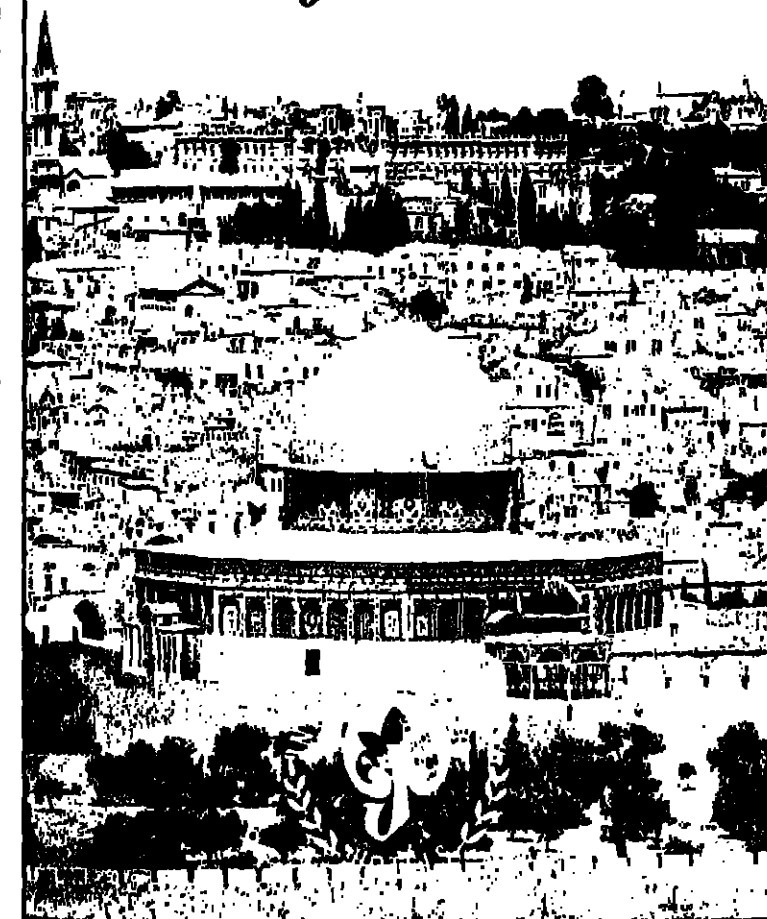
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THE JERUSALEM POST

PILGRIMAGE is an ancient religious act which has its origins in the dim recesses of human history. It may be a journey undertaken to visit sacred places, a trip to obtain a blessing, an annual gathering on the occasion of some special event, or even an act of travel that is meritorious in itself. As such a religious act, the fact of pilgrimage offers several opportunities to the present-day pilgrim.

In the historical religions of the Western world pilgrimages have a peculiar status, for they are seldom obligatory acts. Rather they are opportunities presented to individuals and groups to move out of the normal routine of existence in a specific social context and to find new meanings for life and human understanding.

A pilgrimage takes one from the preoccupation with small-group, places one in a new context — the activities and feelings of a larger community. This new context provides a basis for the dissolution and destruction of many of our previous stereotypes. There develop among the pilgrims, and between the pilgrims and those who offer them help, new bonds which point to that larger community.

Although travels today are undertaken for many reasons, the increase in the number of those going to pilgrimage sites is a reflection of the transitional period of history through which we are passing, in which the traditional norms and values are being questioned and a basis for a new community is being sought. Though we cannot define pilgrimage very closely and precisely, the search for a broader outlook on life is a basic ingredient of any pilgrimage today.

WHEN ONE thinks of the pilgrim process, the primary image that comes to mind are the buildings and places which are of focal interest — the holy sites where the great events of the past are commemorated, and celebrated. Here, historical fact and spiritual reality are combined. Or, as one guide has aptly put it, "both a logic and a theology."

For the first-time visitor to the Holy Land, this can often be a disconcerting factor. We look for the place where Abraham sacrificed Isaac or where Jesus fed the five thousand, and find that there is more than one site commemorating these events. Or we look for Golgotha and the tomb of Jesus, and wish that the Garden Tomb in fact were the place, because the Church of the Holy Sepulchre does not seem appropriate to our preconception. And the divisions of the Church that are manifested in such sites as Shepherd's Fields, where Roman Catholic, Orthodox and Protestant each have their own locale, are shocking to our modern sensibilities.

Yet we must remember that these are the holy places where for centuries, pious pilgrims have meditated on the mysteries of the faith. Although these sites may not fulfill our desire to know "what really happened," yet here we can join the faithful of the past in contemplation upon, and celebration of, the great events of the religious traditions of which we are a part.

THIS LEADS us to a third and probably the most important aspect of pilgrimage, whether yesterday or today. As one reads the writings of Egeria, an intrepid woman pilgrim of the fourth century, one discerns that she was as much concerned about the contemporary community as she was about the holy sites and buildings. The modern pilgrim or tourist cannot be content with looking merely at the holy places of the past. For in the Holy Land today, the question of what it means to be a human being impinges upon one with great force.

What does it mean to be a



A 4th century pilgrim, Queen Helena, discovers the Cross. Fresco by Piero della Francesca. (Below) Procession in the Via Dolorosa.

PILGRIMAGE Yesterday and today



Arthur R. Merrill

Christian in Israel today, when Christians are in the minority and many of the Christians are Arabs? What does it mean to be a Jew, when Israel is a Jewish state where Orthodox practice rules one's personal life and one is no longer in the minority? What does it mean to be a Moslem, when you can stand at El Aqsa Mosque, the third most holy site of Islam, and know that you are cut off from the rest of your fellow believers?

Here as pilgrims in the Holy Land we are not called on to tell Christians how to be more Christian, nor Jew to be more Jewish, nor Moslem to be more Islamic. But we are given the opportunity to open ourselves up to the reality of the modern meaning of Israel for the world and for our individual lives. Go to Yad Vashem and meditate on the meaning of Western civilization and of a

"Christian" nation. Go to Masada and reflect on the drive that motivates the modern national state. Go to a refugee camp in Gaza and think on the great motifs of brotherhood and charity in one's religious tradition. Go to Victoria Augusta Hospital and see how Church World Service seeks to alleviate pain and deprivation. At each site, at each holy place, historical fact and spiritual reality, past and present, ideal and real, come into striking juxtaposition and challenging reality. One cannot avoid a concrete and living awareness of the situation and of the meaning of one's own life. Pilgrimage today offers that opportunity to challenge our preconceptions and to open ourselves to new understandings as we seek a better community — not only of faith but also for the world.

Mr. Merrill, now a Resident Fellow at the Ecumenical Institute at Fribourg, is Professor of Old Testament, United Theological Seminary — New Brighton, Minnesota.

هكذا من القدس



The Church of the Beatitudes, "a prayer in stone," near Tabgha, overlooking the Sea of Galilee.

BARLUZZI

Church Architect

Sylvia Mann

WAR'S AFTERMATH casts a shadow over this year's Christmas. But in the atmosphere of doubt and uncertainty, the traditional ceremonies are being carried out as they have been across the centuries, creating a feeling of stability and a comforting hope of peace for the participants.

The time-honored focus of Christmas ritual is Bethlehem, David's native town and the birthplace of Jesus. In Bethlehem itself, the opening rites of Christmas Eve begin in the Franciscan Church of St. Catherine, adjoining the Basilica of the Nativity and connected with it through a series of subterranean caverns.

Here, in the historic Church of St. Catherine, the midnight Pontifical High Mass is held on Christmas Eve. This church was built above the simple living quarters of St. Jerome, translator of the Bible into Latin, and close to the place where, in 386 C.E., he and his companion, St. Paula, established a monastery and a convent respectively. These two houses were outside the area of the Emperor Constantine's fourth-century church, but were covered by the larger sixth-century basilica erected by the Emperor Justinian. St. Jerome's cell, however, remained untouched, and 600 years later the Crusaders constructed a chapel above it, adding a charming pillared cloister.

In 1880, it was replaced by the present church, and in 1949 the whole complex was renovated by the Italian architect, Antonio Barluzzi. He paid special attention to the medieval cloister, skillfully blending old and new, and making effective use of the

Crusader fragments found on the spot.

ANTONIO Barluzzi, part monk, part artist, was an outstanding figure in the field of ecclesiastical architecture. Deeply religious and steeped in the ideology of the Franciscan Order, Barluzzi contributed to the Land of Israel a wealth of loving work and enduring beauty. He arrived in the Holy Land as a young man, and his first great piece of work on behalf of the Franciscan fathers was the planning of the Basilica of the Agony in Gethsemane, at the foot of the Mount of Olives. For the past 50 years — it was consecrated in 1924 — the classic lines and glittering mosaic pediment of the Basilica of the Agony of Jesus has made it one of Jerusalem's most remarkable landmarks.

Having regard for its Byzantine and Crusader foundations, Barluzzi succeeded in incorporating the original stone altar and much of the Byzantine tessellated pavement in an up-to-date setting. Translucent windows of alabaster shed a subdued light; a symbolic iron crown of thorns encircles the rock-altar; and the mosaic pictures adorning the walls blend into a moving experience for the devout observer.

Concurrently with the Gethsemane church, Barluzzi worked on a design for the Basilica of the Transfiguration on Mount Tabor in Galilee. Crowning the unmistakable rounded summit of the mountain, the church rises above an ancient altar where Bronze Age Canaanites once prayed and sacrificed.

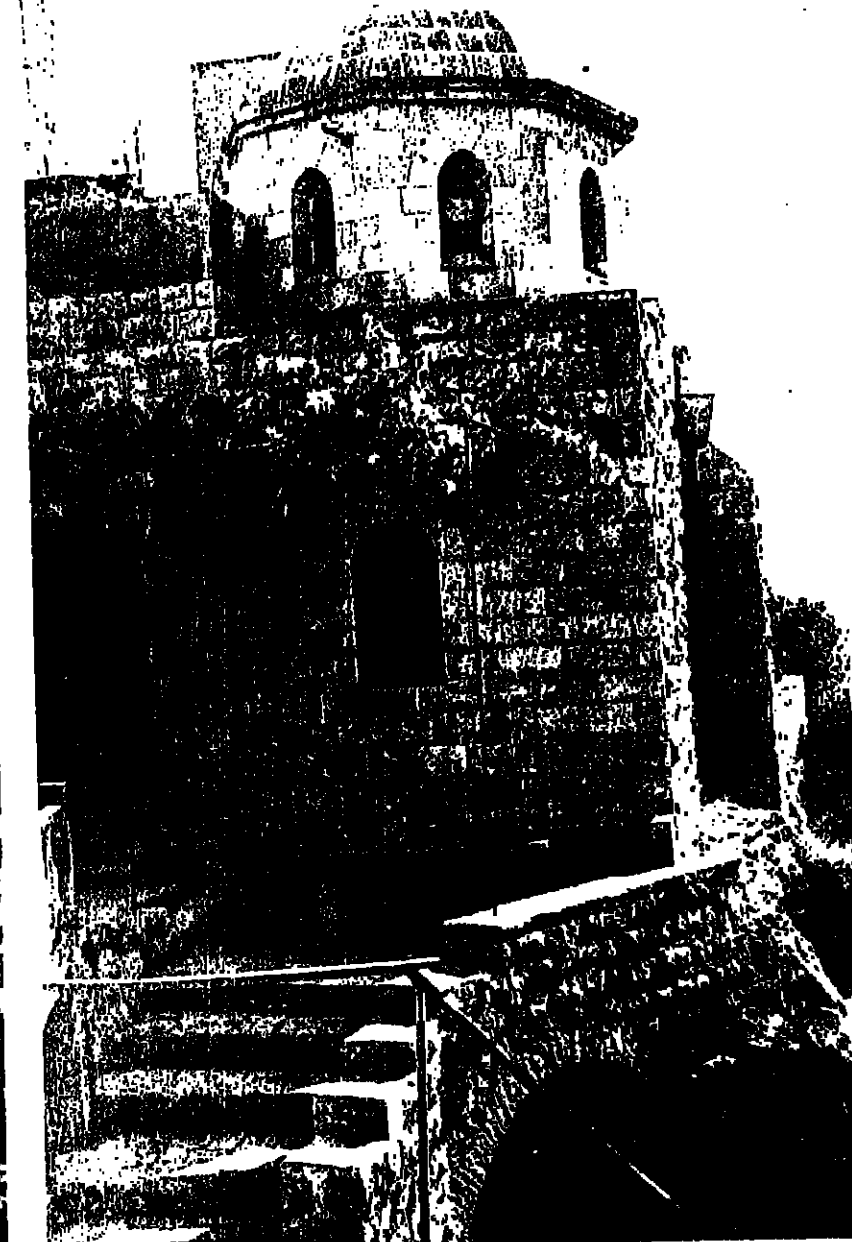
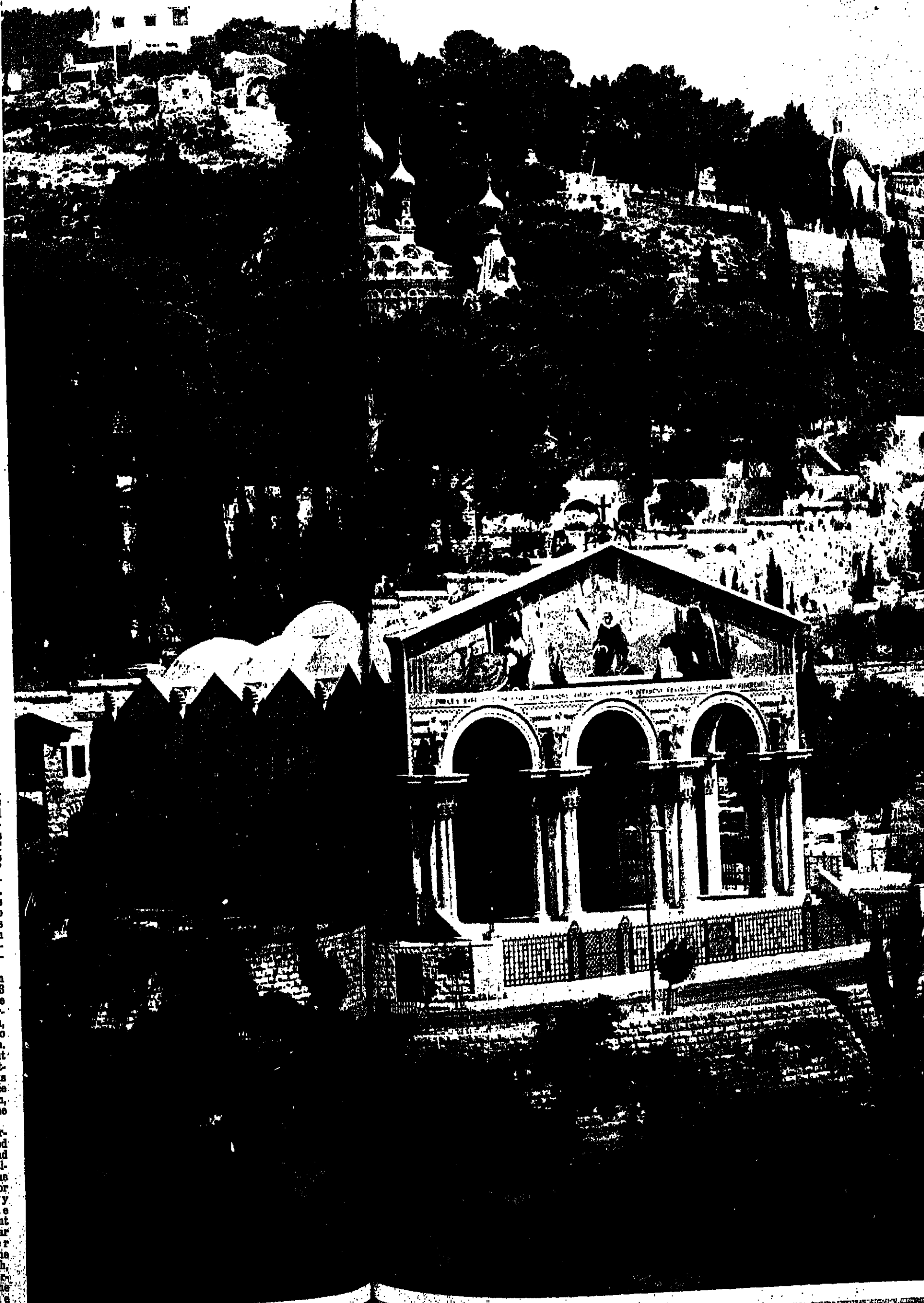
Also consecrated in 1924, this basilica is lofty and full of light, symbolizing the Transfiguration undergone by Jesus — a strange happening referred to in the gospel of Luke 9, 29-31. A supernatural radiance is said to have enveloped Jesus, and "his coun-

tenance was altered, and his raiment was white and glittering. And, behold, there talked with him two men, which were Moses and Elijah: who appeared in glory."

Another of Barluzzi's Galilean churches is the Church of the Beatitudes, described by Father Gerard Bushell in his book on churches in the Holy Land as "a prayer in stone." Compact and perfect, with wide arcades overlooking the Sea of Galilee, it stands near Tabgha above the ruins of a fourth-century chapel. This chapel, commemorating Jesus' Sermon on the Mount, was excavated by archaeologist Father B. Bagatti in 1935. Soon afterwards Barluzzi was commissioned to build this church, which enshrines the eight precepts of the Sermon in an octagonal structure decorated with inlaid marble, stained glass and mosaics.

Already familiar with Ein Karem's mystic hills from 1923 when he built the chapel of the Grotto of St. John in the Wilderness, Barluzzi was delighted when, 15 years later, he was asked to plan the Church of the Visitation. Excavations had been carried out by Father Bagatti at this spot outside Jerusalem where Mary is believed to have spent three months with her elderly cousin, Elizabeth, mother of John the Baptist.

World War II interrupted Barluzzi's programme. He returned to Italy for the duration, and only in 1950 was the church finally completed. It proved to be one of Barluzzi's finest, notable for the courtyard with its many terraced plaques bearing the "Magnificat" in different languages; the large, triangular mosaic depicting Mary on her journey from Nazareth; and the crypt. The spacious upper church, and particularly with its incorporation of ancient stones, the Crusader church apse and the



(Above) The Chapel of the Grotto of St. John in the Wilderness, near Ein Karem. (Left) The Basilica of the Agony, in Gethsemane.

remnants of Bagatti's excavations, unfolds a story stretching down the ages. Incidentally, a painting of the architect himself appears in one of C. Vagarin's panels in the upper church.

FROM THE TIME of his return from Italy after World War II, Barluzzi was kept busy on a number of projects. Disturbances between Jews and Arabs and Israel's War of Independence of 1948 delayed many of them, but in 1952 he began the Church of St. Lazarus in Bethany, directly east of Jerusalem — a site closely identified with the raising of Lazarus and the home of Martha and Mary, where Jesus was a welcome guest.

The church was consecrated in 1954, after the conclusion of Father S. J. Sailer's archaeological dig. Again Barluzzi managed to produce a cheerful modern church, beautifully ornamented with frescoes and mosaics, while caring for the ancient structures that preceded his. The Byzantine and medieval pavements, as well as the olive press and other remains of the Crusader period, are preserved together with the recent structure, thus creating yet another Barluzzi masterpiece.

The very same year — 1954 — Barluzzi built the tent-like chapel, filled with the light of the blue sky, at the Shepherd's Fields near Bethlehem. Here, tradition tells, shepherds guarding their flocks on Christmas Eve heard the tidings of the birth of Jesus and spread the news to all around. Once more, relics of hallowed shrines were found close to the chapel, and recently many other indications of early Christian churches and monasteries have been discovered not far away.

Last of the churches to be erected by Antonio Barluzzi in the Holy Land was the tiny, exquisite chapel of Dominus Flevit

— the Lord Weeps — built on the ruins of a fifth-century church on the slope of the Mount of Olives. Completed in 1955, it is set in the midst of a wide area of excavations that have revealed one of the most important burial sites in the vicinity of Jerusalem. Some of the graves found date back to the Hyksos era — about 1500 B.C.E. — while most were Jewish burials from Hasmonian and Herodian times.

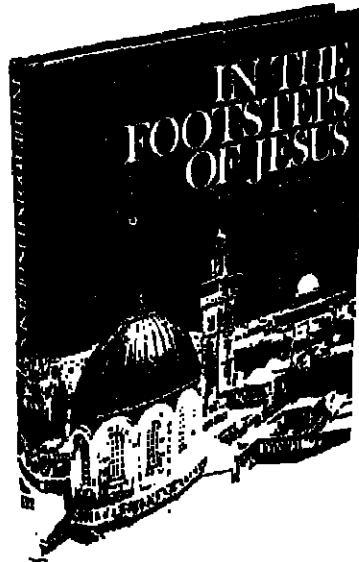
BARLUZZI's last years were marred by a great professional disappointment. He had expected to crown his brilliant record with the construction of a magnificent basilica — the Basilica of the Annunciation — in Nazareth. In fact, in 1954 he was commissioned to draw up a plan for it — a plan which was approved by Cardinal A.G. Roncalli, who wrote in a letter that "nothing gives me more satisfaction than the plan drawn up by the architect, Antonio Barluzzi, for the Nazareth basilica." However, as it began to be put into effect, the draft was severely criticized and eventually shelved. Five years later a design by another Italian, Giovanni Munzio, was accepted, and Barluzzi was heartbroken. He died in Rome on December 14, 1960.

Despite this final disappointment, Antonio Barluzzi's life must have been one of great spiritual fulfillment. His practical needs were few. He refused payment for his services, and was content with a minimum standard of lodging, food and clothing. Money meant little to him, but his urge to serve God with his special gifts was strong and glowing. Few people can have been privileged to leave behind them such glorious memorials as did Antonio Barluzzi in the form of his monumental churches scattered throughout the Holy Land.

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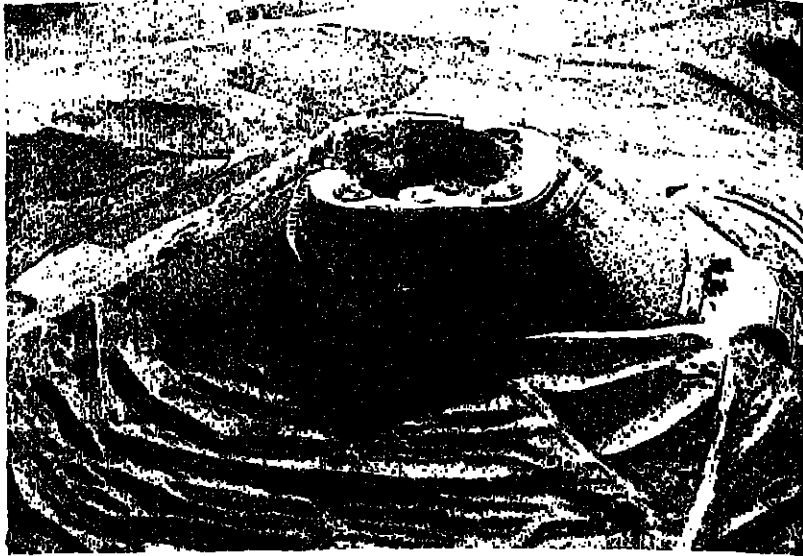
Herodium

Ehud Netzer

ONE OF THE most outstanding
features of the Judean landscape
is the volcano-shaped mountain of
Herodium. Looking south from Je-
rusalem, one can see the towers
of Bethlehem and, east of them
Herodium, the fortress-palace
built by King Herod. This contro-
versial monarch, whose reign,
from 37 to 4 B.C.E., was almost
contemporaneous with the life of
Jesus, was one of the greatest
builders this country has ever
known. Among his works were the
reconstruction of the Temple in
Jerusalem, Caesarea and its har-
bour, Sebasteia, and Masada.

Herodium was one of the last
strongholds of the first Jewish re-
volt against the Romans (66
70 C.E.), and was again in use
60 years later in the second re-
volt; but after that it remained
neglected for hundreds of years.
New life came to it in the
sixth and seventh centuries, when
it was probably on the route of
the Byzantine monks going to
live in solitude in the Judean de-
sert and in the dozens of monas-
teries built there for and by them.

During the excavations carried
out at Herodium in the years
1963-68, Father V. Corbo exca-
vated a chapel which seems to
have served a group of monks
living on the top of the mountain.
Recent excavations carried
out during the last two summers,
on behalf of the Hebrew Univer-
sity of Jerusalem and the Israel
Department of Antiquities, have
revealed another Byzantine church
on the northern edge of the site.
This served the community living
in the village built on the ruins
of lower Herodium. Although it is
small, it includes three important
elements: a three-aisled hall, a
single great apse, and a baptis-
mal font. A decorative mosaic floor contain-
ing a dedicatory inscription,



still almost intact, completes the
picture.

THIS WAS ONLY one of the
surprise discoveries of the latest
excavations.

The work on the top of the
mountain in the 1960s had already
revealed a most imaginatively de-
signed circular building serving
King Herod as both a fortress and
a palace. According to the
historian Josephus, the king is
also buried on the mountain or at
its foot. The tomb has not yet
been found, but the artificial
mountain was intended, no doubt,
to be the king's memorial.

The well-preserved upper palace
is in the crater of the cone-
shaped mountain, which Herod's
engineers constructed by piling
tons of earth around the building
after it was finished.

The recent digs have cast new
light on Herodium. Although the
existence of structures north of
the mountain had long been
known, the dimensions of the site
revealed by the new excavations
came as something of a shock.
On an area as large as one
quarter of the Old City of Jeru-
salem there was found to be a
single great complex of a garden,
palace, of which the palace pre-
viously uncovered was only a part.

The complex, consisting of
many buildings, was designed and
built as one architectural unit.
North of the mountain and cling-
ing to it was the main building,
130 x 60 m. in size. North-west
of this building there was a huge
garden, elevated on long terraces
which filled and blocked the wadi.
In the centre of this garden
there was a pool 70 x 46 m. It
received its water through an
aqueduct coming from the springs
of picturesque Artasia, a village
south of Bethlehem. The remains
of a round pavilion in the centre
of the pool were also examined.

The garden was surrounded on
all sides by buildings, mostly
dwellings designed by Herod; as
Josephus bears witness, "to ac-
commodate his furniture and
friends." Among the new dis-
coveries are also storage cham-
bers, a Roman bath, and a monu-
mental square building. With all
these facilities, in this semi-
desert, the Jerusalem king could
entertain himself and his guests
in truly Roman style.

The latest discoveries at Her-
odium open new perspectives on
the pilgrim visiting the Bethle-
hem area, displaying an outstand-
ing king's country palace, re-
placed later by an old Christian
site.

**Tourism:
return to
normality**

Arye Carmel

WHEN THE LINER Neptune
glided to her berth in Haifa Port
at the end of October carrying
over 150 Christian pilgrims, she
became the first cruise ship to
arrive in Israel after the brief
Yom Kippur War.

"In fact, we never dreamed of
by-passing the Holy Land," a
member of the group said. "We
were determined to pray at the
Holy Places." A number even con-
tributed money to the Israel
Soldiers' Welfare Fund.
Tourism was one of Israel's first
industries to make the transition
from emergency to normality. In-
deed, tourism never ceased entire-
ly even during the war. Scores
of foreign visitors remained in
the country to complete their
scheduled visits, a number extend-
ing their stay to volunteer for
various civilian tasks.

Hotels and restaurants remain-
ed open, although the mobilization
reduced the manpower available.
Tourists realized what Israel
had known for many years —
that the war was being fought
far away from the country's popu-

lation centres where the major
tourist sites are located. The
cities and villages were not physi-
cally affected by the fighting and
life continued normally.

Foreign visitors marvelled at
the fact that sidewalk cafes in
Tel Aviv were doing a brisk busi-
ness, and even the blackout did
not close down all Tel Aviv night
spots. Throughout the emergency,
El Al, Israel's national airline,
maintained its services to and
from Israel, carrying hundreds of
tourists as well as Israeli return-
ing home to join their units. As
soon as the cease-fire became ef-
fective, foreign airlines resumed
their flights to and from Lod
International Airport, and all in-
ternational airlines are back to their
pre-war schedules.

To encourage tourism, Israeli
hotels are now offering attractive
rates to overseas visitors, some
of them giving reductions of as
much as 20 per cent.

All hotels report heavy Christ-
mas bookings, which are still
pouring in.

THE MINISTRY of Tourism has
embarked on a broad promotion
campaign, encouraging visitors not
to defer planned visits to Israel,
and informing the general travel-
ling public of the country's many
attractions now that the emer-
gency is over.

Israel's leaders have pointed out
that a visit just now, especially
by Jews, is another form of iden-
tification with Israel at a time of
national trial. Dozens of groups,
representing many Jewish organ-
izations, have already arranged
visits and many more are in the
process of setting up a trip to
Israel.

As the emergency subsided, one
of the first facilities to be re-

stored was the ski lift on Mount
Hermon. This place was one of
the first to fall to the Syrian
army on October 6. It was re-
taken by the Israeli army on the
last day of the war, and the
operators of the ski lift have
undertaken to have the cable cars
working in time for the first sub-
stantial snowfall.

Other sites, on the Sea of Galilee,
the Dead Sea and the Red Sea,
were not affected at all by the
war and their resorts are in
full operation. Many are offering
special rates to demobilized sol-
diers and their families, thus
mingling the veterans with over-
seas guests.

On the eve of the Yom Kippur
War, Israel was beginning to add
up the tourist figures for 1973.
It promised to be a very good
year, with some 750,000 visitors.
The war naturally reduced the
flow, but Israelis are hopeful that
it will resume and that even larg-
er numbers of visitors will come
to see for themselves the coun-
try's swift transition from war to
peace.

Visitors can still see what has
been one of Israel's greatest
achievements in recent years —
the peaceful co-existence between
Arabs and Jews which has stood
the test of war and constitutes a
unique feature of life in the Holy
Land, giving promise of a better
future in the Middle East. Central
to this peaceful coexistence is the
city of Jerusalem, sacred to
three monotheistic religions.
The narrow alleys of the Old
City of Jerusalem are again full
of tourists, providing shopkeepers
with brisk business. As the clouds
of war recede, more and more
visitors flock into synagogues,
churches and mosques to pray for
peace and a better world.

Calendar of events

THE BETHLEHEM CHRISTMAS
ceremonies begin shortly after
noon on December 24, with a
procession of the Latin Patriarch
from the Old City of Jerusalem,
and continue for more than 12
hours, culminating in the celebra-
tion of high mass at the Basilica
of the Nativity at midnight.
The timetable for the cere-
monies follows:

12.30 p.m. His Beatitude the Latin
Patriarch, accompanied by
clergy, leaves the Latin Patri-
archate, Jerusalem, for the
square opposite the Citadel in
Jaffa Gate where they collect
their cars for the procession to
Bethlehem. The procession pro-
ceeds from the Citadel via Jaffa
Gate, Ophthalme Hospital,
Upper Baka's, Bethlehem Road,
and thence to Rachel's Tomb.

1 p.m. At the Tomb of Rachel,
His Beatitude is welcomed by
representatives of the Municipal-
ities of Bethlehem, Beit Jala
and Beit Sahur, who then join
the procession to Bethlehem.

12.45 p.m. 1. The Armenians ring
their bells for the afternoon
prayers.
2. The Greek Orthodox bells
ring and their icon is placed
in the Grotto of the Nativity
and removed immediately after
their prayers are over.

1.15 p.m. A Latin vested pro-
cession comes out of the Basili-
ca of the Nativity from its
main iron door to the Manger
Square.

1.30 p.m. His Beatitude the Latin
Patriarch arrives at the Man-



ger Square, where he is re-
ceived by the Military Governor
of Bethlehem and the Police Com-
mandant of Bethlehem, the Ma-
yor and Municipal Councillors
and notables of Bethlehem, and
the Latin clergy in ecclesiastical
vestments. His Beatitude then
joins the procession, which pro-
ceeds to the Church of St. Cathe-
rine via the main iron door
of the Basilica of the Nativity,
through the Basilica to St. Je-
rome's Cloister, thence along
this Cloister to the main west-
ern door of St. Catherine's
Church. When the procession
arrives at the Church of St.
Catherine, vespers are chanted.

2 p.m. Vespers in the Church of
St. Catherine are held.

4 p.m. Procession, headed by His
Beatitude the Patriarch or his
representatives, starts from the
Church of St. Catherine and
proceeds via its southern door,

the northern transept of the
Basilica of Nativity and the
northern staircase to the Grotto
of the Nativity, where a short
service is held. At the end of
this service the procession pro-
ceeds back via the rear door
of the Grotto, the shrines lead-
ing from the Grotto to St.
Catherine's Church, and thence
to that Church, where the ser-
vice ends at about 6.15 p.m.

10.25 p.m. His Beatitude the Pa-
triarch proceeds from the La-
tin Convent to attend Matins
at the Church of St. Catherine.

10.30 p.m. Latin Matins in the
Church of St. Catherine begin.

12 midnight (a) The Latin Ponti-
fical High Mass in the Church
of St. Catherine starts.

(b) At the same time, Latin
Masses begin in front of the
Manger in the Grotto of the
Nativity. These Masses end at
about 1.30 a.m.

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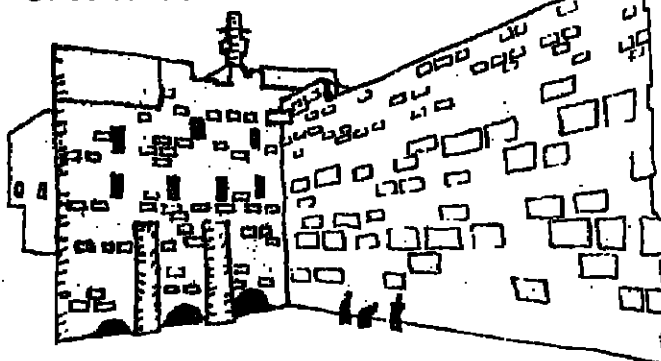


ome people take their holidays religiously

A holiday in Israel is like walking into the pages of your bible.

Start in Jerusalem. The old city is often called the holiest half-square mile on earth. Wherever you look there's something of great religious or historic significance — sometimes dating back 4,000 years.

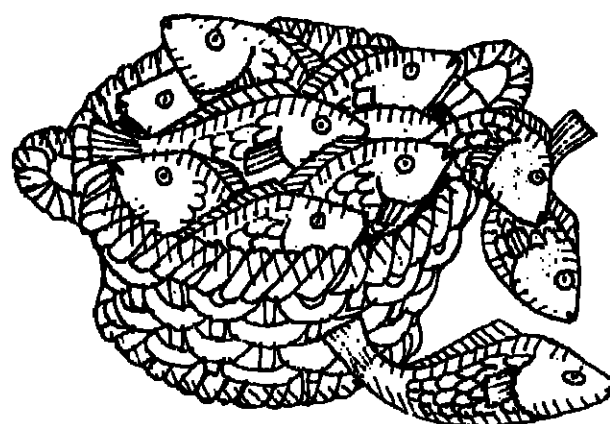
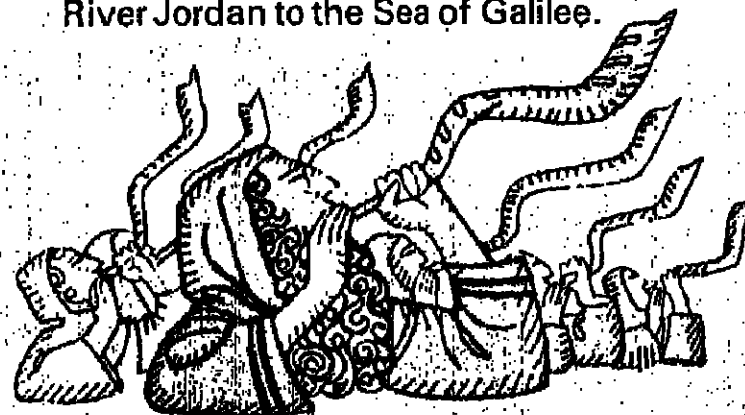
Follow the footsteps of Jesus as he carried the cross. Visit the Western Wall. Or call in at David's Citadel.



Fifteen minutes away by taxi, you'll find Bethlehem. See the Church of Nativity, built over the very spot where Jesus was born. Stand in the Shepherd's Field or visit the Tomb of Rachel.

A bus ride through Judea will take you to Sodom. The pillars of salt weren't pillars of the church.

Turn north and follow the coast of the Dead Sea, past floating holiday-makers, to Jericho. Where the power of music was first officially recognised. From there, it's only a short hop along the River Jordan to the Sea of Galilee.



There you can visit Tabgha — scene of the miracle of the loaves and fishes. Or stand at the place where Jesus gave the Sermon on the Mount. And for a really romantic sight, wait till dusk and watch fishermen catching fish in the same way they did in the time of Peter.



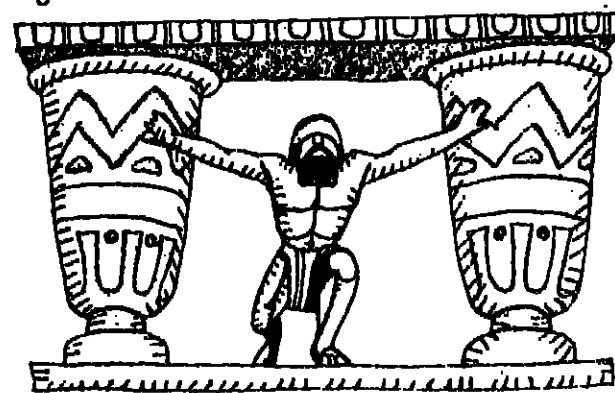
Twenty-five minutes away, in the hills of Galilee, you'll find nestling Nazareth. Town of the holy family of Mary. Where Gabriel delivered his annunciation. Site of Mary's Well.



Now head for the Med — only an hour away. Here you'll find the crusader city of Acre — once defended by Richard the Lionheart.

And further down the coast you'll find Jaffa. Where Jonah left for his appointment with the whale — thousands of years ago.

Or Ashkelon, where Samson learned that women don't really like long-haired men.



And for a grand finale, cross the Neghev Desert for a visit to King Solomon's Mines near the Red Sea. Of course, all this doesn't mean that you'll have to live as frugally as they did in the old days. Wherever you go in Israel, you'll find up-to-date hotels and top class restaurants. But you can live frugally if you wish — many churches will put you up for a night.

All in all, we're sure you'll find a holiday in Israel something of a miracle.

As part of its promotional campaign, this advertisement for pilgrimage tours is currently published abroad by the Israeli Ministry of Tourism.



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Young volunteers picking oranges in kibbutz grove.

(Starphot)

SOLIDARITY FROM OVERSEAS

Erika Gidron

A NEW type of tourist is beginning to arrive in Israel. Overseas organizers are now expressing their amity for the people of Israel by sending solidarity groups to tour the country. The first such group — 81 Swiss postal workers — arrived recently for a 14-day stay. Similar groups are on their way from France and Holland. More are expected to arrive in the coming weeks.

Solidarity of another sort finds its expression in daily arrivals of overseas volunteers, coming to supplement Israel's depleted labour force, from which many remain mobilized to man the cease-fire lines.

Some 2,000 volunteers, individuals and groups, have come so far. Hundreds more have registered with Jewish Agency offices abroad and are waiting to be called, in case of need. Applicants are carefully screened and selected according to the needs of the local labour market. They must be prepared to find their own fare and to remain in Israel for not less than three months.

Among the first to volunteer their services were doctors, surgeons and operating theatre nurses, most of them from the United States. For the first two critical weeks of the war they worked side by side with Israeli medical staff, putting in 18-hour shifts in the struggle to save the lives and limbs of the wounded.

Therapy of a different kind was provided by Danny Kaye, who interrupted a world tour on behalf of the U.N. International Children's Emergency Fund to volunteer his own inimitable brand of humour to hospitals throughout the country. He was only one of a group of world-renowned performers and musicians who came, for the second time in six years, to give of their time and talent.

As in June, 1967, the first to arrive were Daniel Barenboim and Pinhas Zuckerman, followed by Isaac Stern and Zubin Mehta. Quipped Mehta, on his way to the northern front: "This is the one time I'm likely to set foot on Arab soil. If the Arab boycott office only knew!"



Danny Kaye and Isaac Stern



Although most volunteers are directed to kibbutzim to help out with the citrus harvest — some recent arrivals were recruited to help staff essential non-military industries, including bakeries and food-processing factories.

The war and the weather combined to produce a new problem: icy blasts of cold northeast air blowing in direct from — where else? — Russia, caused a sudden drop in temperature. One group of young American volunteers, eager to help Israel's war effort, found themselves standing among stacks of long Johns, folding and packing warm winter underwear urgently needed by Israeli soldiers shivering atop Mount Hermon in summer fatigues.

THE EXPERIENCE of individual volunteers have already become legends. There was the American professor, an expert in water desalination currently at Beersheba University, who set off for the Suez Canal in a small delivery van to distribute cigarettes, candy and gift packages to soldiers serving in front-line units. On the way he stopped to give rides to soldiers returning to the front. Somewhere in Sinai he and his vehicle, bristling with fierce-looking soldiers in the front and candy bars in the back, picked up another hitchhiker: an Egyptian intelligence officer who, in the swirling Sinai dust and amid the general confusion of battle, assumed that he had stumbled into an army patrol.

Currently making the rounds is the story of the Tel Aviv ice-cream vendor who almost ended up delivering his wares to the Egyptian Third Army. Too old for active service, he packed his entire stock in a truck and headed south, collecting transistor radios, toilet articles, gift packages and mail for soldiers on the way. He also bought 10,000 postcards, and while the boys were enjoying the unexpected ice-cream treat, made each one write a few words home. In this way he went from one tank unit to another until he suddenly came under artillery fire. Not certain of his direction, and not daring to stop, he drove straight on and almost ran into an outpost manned by Egyptian soldiers before turning back and speeding for home. "I didn't bother to stop and explain," he says. "And I don't even know how to say ice cream in Arabic."